

For the w^m Judge R^t & B^r
The Loyal Prophet :

A . *17* .
SERMON

Preached in St. Peters in York, upon
Monday the 13. of July, at the
Summers Assizes, Anno 1668.

By William Bramhall Rector of Golds-
brough, and one of his Majesties
Chaplains.

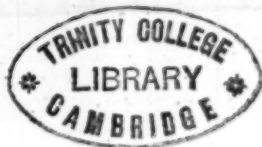
*The King by Judgement establisbeth the
Land, Prov. 29. 4.*

*God standeth in the Congregation of the
mighty, he judgeth among the gods,
Psalm 82. 1.*

Εἰκὼν ὃ βασιλεὺς ὁσὶν ἐμψυχὸς θείῳ.

Imprimatur. Ioh. Garthwaite, Reverendissimo in
Christo patri, ac Dom. Dom. Richardo, Archie-
piscopo Eboracensi, à sacris Domesticis.
Iuly 29. 1668.

Printed at York, Anno Dom. 1668.



C



To the Right Honourable
Baron *Turner* and Baron *Rainsfordes* ;

The Right Worshipful

Sir *Richard Mauleverer* Knight and
Baronet, High Sheriffe of the
County of *YORK* ;

Richard Hutton Esq; of *Goldsbrough* ,
my honoured Patron, Safety here,
and Salvation hereafter.

Honourable and worthy,

THE Design of the Preacher in
committing that to the Press in
this censorious and critical age, under
your Patronage and Protection, which was
delivered before you from the Pulpit, is
not out of any crafty or undermining Po-
licy, for self ends and Interests, but meerly
upon the account of honesty and loyalty,
A 3 for

for the common and publique good, for
the advancing the honour and glory of the
King of Kings, the promoting the safety
of our Sovereign and his Kingdomes,
the preserving of the honour and credit
of our Religion, as it is professed and
practised in this Church of England, and
the perpetuating the memory of your great
Fames and good Names to succeeding A-
ges and Generations. This, this is the
design of him, who is and shall ever
be

Yours Honours and
Worships faithful ser-
vant in all Christian
Oberservance

WILLIAM BRAMHALL,

DANIEL



Daniel VI. XXI.

O King, live for ever.

NEver did that Prophet sanctified
in his mothers Womb, more
plead his weakness and insufficiency,
for the Discharge of that weighty
work and employment wherunto God
called him, as wanting both gravity &
ability, then I have done mine, for
the declining of this duty and service;
but at last their importunity prevail-
ing, whose Authority might have com-
manded me; it was no small trouble
to me to pitch upon a Subject every
wayes fuitable and fit, for such an
Honourable, Reverend, Learned and
Religious Assembly, till at last my divi-
ded & almost distracted thoughts like the

Jer. 1. 5, 6.

weary Dove, fell and settled upon this Ark of safety and sacred ground in this Text. For when I considered that happy Government under which we live, a Monarchy, and such a Monarchy, whose Royal Prerogative doth not enterfeare with, or entrench upon the liberty and priviledge of the Subject, nor yet the liberty and priviledge of the Subject, doth in the least cloud or eclipse the Beams and lustre of the Royal Prerogative. When I considered the Kings several Counsels :

Cokes In-
stitutions
lib. 1.
pag. 110.

1. *Commune Concilium regni*, the Court of Parliament.

2. *Magnum Concilium Regis*, the Peers of the Realm, either in or out of Parliament.

3. *Privatum Concilium Regis*, the Kings Privy Counsel.

And if I may give a name to the fourth, *Regium Concilium Legis*, the Kings learned Counsel of the Law, the Judges, Surely in the multitude of these Counsels and Counsellors, the kingdom is established.

prov. 15.
22

Again,

Again, When I considered our Courts of Judicature, supreme and subordinate, superior and inferior, of Equity and of Law, and all our wholesome Laws and Statutes; which indeed in comparison of the Laws of other Nations, deserves that Character (which a learned and honest Judge of this Countrey, Sir Richard Hutton of precious Memory) hath observed out of a Dialogue and Discourse that passed betwixt that famous Sir John Fortescue Serjeant at the Law, and Lord Chancellour of England, and that unfortunate Prince Edward, the only Son and Heir of good Henry the sixth, in the time of their exile in France: The Prince being too much addicted to Martial Affairs, was by the Chancellour perswaded to the study of these excellent Laws, and was brought to this Resolution and commendation of them, *Lex ista mihi semper peculiaris erit inter ceteras leges orbis, inter quas ipsam lucere conspicio, ut Lucifer inter minores stellas*, This Law shall be ever peculiar unto me, above all

Fortesc.
Dial
pag. 132

Plutarch.

all the Laws of the World, amongst the which, I see it shine, as Lucifer the bright morning Star, amongst the stars of a lesser Magnitude, of which Laws, if I now should presume to shew the Antiquity and Excellency of them before these learned Sages and Students of the same, I might justly be taxed of the like indiscretion and folly, which sometimes we read the Philosopher *Phormio* at *Ephesus* was, when the great famous Captain and *Carthaginian* General came in to his School with King *Antiochus* of *Asia*, who leaving off his Lecture of Philosophy, began a Discourse *De Arte militari*, whose presumption received no small check from that experienced Commander *Hannibal*, in an elegant Oration concerning the same, wherein he made it appear, that the Discourse had better beseeem'd him who had brandished his bloody sword in the high places of the field, then an obscure Philosopher, that only flourished with his pen in the Schools: Yet give me leave, to remember you
of

of a double benefit, that this day's
Prospect presents before you.

1. When you view these honour-
able Brethren and noble Barons, you
may conceit you see so many *Daniels*
prefer'd to the places and seats of Ju-
dicature, because an excellent Spirit
was found in them; against whom their Dan. 6. 3.
Enemies could never yet find any oc-
casion, as matter of accusation, they
being famous for their observation of Verse 4.
the Law of their God, as for their
Administration of Justice, according
to the Laws of their King: nay more
you may conceit, you see *Samuelens*
redivivum, not one but two aged Sa-
muels going their Circuit, to *Bethel*, 1 Sam. 7.
and *Gilgal*, and *Mizpeh*, to judge this 16.
Northren part of our Israel.

2. When you view the several
Tribes here assembled, the Nobility
and Gentry, the Clergy and Com-
monalty of these parts; you may
conceit you see them enjoying those
benefits and priviledges which some-
times Gods antient people the Jews en-
joyed, who were the first people of
the

the world, to whom any written *Law* was given, whose Judges sat in the gates of their Cities, where they did pronounce their Judgements, equally and impartially administering Justice unto all, to the end that both all men might see the indifferency of their Proceedings, and that no man should need to go out of his way to seek justice: This is the happiness of our condition at this time, *Fœlices nimium bona si sua*, &c. O happy England, if thou knew'st thine own happiness? we cannot but proclaim it, and in way of gratitude ingenuously confess, *That we have greater cause to pray for our British, then ever Daniel had for the Median and Persian Monarch.*

O King, live for ever.

But because it is not only the custome, but also absolutely necessary for the Preacher to implore the divine Assistance, and long Prayers being displeasing to some, and short Prayers offensive to others: That I
may

may not offend either, O Lord open
thou my lips, and my mouth shall shew
forth thy praise: Lord hear our Prayers,
and let our cry come unto thee, &c.

- Dan. 6. 21. O King, live for ever

Darius was king of the Medes and
Persians upon that sacrilegious Princes
Fall, (who caroused his drunken
healths in the sacred Plate of the
Sanctuary) he is advanced to the
kingdom of the Chaldeans too: Upon
his advancement he prefers Daniel,
above all his Presidents and Princes,
because an excellent spirit was found in
him. And happy is that Kingdom,
blessed is that Church, where pre-
ferments are conferr'd, according
to mens Worth, Parts and Deserts.
The Princes and Nobles of Babel
envying Daniels Honour, maliciously
confederate and conspire to work his
Ruine, in his Trust and Charge, in
his Life and Manners, they could
fasten nothing upon him, or object any
thing against him: In his Religion,
(and

Dan. 3. 2.
30. 31.

(& especially that part thereof, his *detestation*) they thought they should, *knowing* that *Daniel* would lose Honours, Offices, and Life also, rather then transgress the Law of his God : Now by their fraudulent and crafty undermining policy, they procure from the King an unjust Decree, injurious both to the King of Kings, and King *Darius* himself : Hereby Gods holy Prophet is enlared, and his life exposed as a prey to the cruel paws, and hungry, and devouring Jaws of the Lyons : Here was a malicious and mischievous combination, but see the issue and event of it, in a miraculous preservation, *God was with his Prophet in the Den*, restrained the fierceness and fury of those Creatures, shut the Lyons mouths, that so they could not fasten upon his Anointed, upon his holy Prophet ; And here you have the thankful acknowledgement of Gods preservation of him, and it is to the King, who had too rashly condescended (being circumvented by his Court-Parasites) to that wicked Decree, and by

(9)

by whose sentence, he was unjustly condemned, Then said Daniel unto the King, O King, live for ever; which is a religious and loyal salutation and supplication for the Kings safety, Live for his salvation hereafter, Live for ever: In which, (as in all salutations) we may observe, 1. The person saluted. 2. Saluting. 3. The salutation it self.

1. The Person saluted; *Darius*, a great King of three Kingdoms, *Media*, *Persia* and *Chaldea*.

2. The Person saluting; *David*, a great Prophet, famous for his wisdom, piety and devotion.

3. The salutation, a loyal prayer for his Sovereigns safety and prosperity here; a religious one, for his salvation, consisting in the enjoyment of an happy Eternity hereafter.

From these three parts arises three poyns:

1. All Kings must be honoured by all their Subjects, by the best and hollest, as well as the greatest & meanest

2. Gods

2. Gods best Saints, should be the Kings most faithful Subjects.

3. He is a faithful Subject, whom in his prayers desires, and in his actions endeavours, the safety of his Sovereign here, and his salvation hereafter.

For these three points, there are these three Reasons.

1. *Institutio divina.* 2. *Religio Christiana.* And, 3. *Gratitudo humana.* The Ordinance of God, the honour of our Religion, and the duty of Gratitude, under the Kings government we enjoy safely, and the means of Salvation; so that we receiving by him what we desire, should return unto him what we owe, our prayers and endeavours for his safety here, and salvation hereafter, giving all his kingdoms cause unanimously to joyn with us, in this loyal and religious Supplication; *O King, live for ever.*

OBSERVATION I.

All Kings must be honoured by all their

(11)

their subjects, by the best and holiest, as well as the greatest and meanest ; by Gods choice Saints and holy Prophets, as well as by their Nobles and Princes, and common Subjects: so did good *Daniel* here great *Darius* ; O King ! a speech of affection , of honour natural and civil, not only used by heathens, but also by the people of God. Thus the greatest, the Queen her self honoured King *David* , bowed with her face to the earth, and did reverence to him and said, *Let my Lord king David live for ever*: She addressed herself to him as a loving wife , and as an obedient subject ; and no less respect shew'd she (when Queen-mother) to her son *Solomon* , when advanc'd to the Throne of his father.

Dan. 2. 4.

1 Kings 1.
31.

Thus did *Nathan* the Prophet, bowing himself before the King with his face to the ground: Not the nearest Conjugal, or maternal Relation, nor the Prophetical function, exempts any from civil subjection.

1 Kings 1.
23.

Thus did good *Nehemiah* , when he desired only to promote the good of

Nehc. 2. 3 .

Gods people; he gave evidence of that great respect and honour he had for King *Artaxerxes* his Master. And I said unto the King, *Let the King live for ever.*

Thus doth the greatest Commander, as well as the meanest Souldier: *All*
 1 Cron. 29 *the Congregation bowed down their heads,*
 20 *and worshipped the Lord and the King:*
 The same word is attributed to God and the King, yet in a different respect, God with a religious and divine honour, the King with a civil reverence and worship: So when *Solomon* sat on his royal Throne, called *The Throne of the Lord*, because all Kings bear the Image of the Lord, by whom
 1 Cron. 29 they rule. It is said, *That all Israel*
 24. *obeyed him*, even all the Princes and and mighty men, (that is, all that had Command of Souldiers, all that were eminent for Honour and Wealth) and all the sons likewise of King *David* submitted themselves unto him, though born of royal mothers, yielded to the Will of God therein by some external rite, as *bowing the head, or*
kissing

kissing the hand, gave signal testimonies of their Fealty and Subjection to him. And thus did good *Jehoiada*: The Levites and all Judah, the Captains of Hundreds; and all the people pray at the Coronation of King *Joash*, who had been detained from his Right by the usurpation of *Athaliah*, and who only of the seed Royal had been miraculously saved from her rage and cruelty: They clap'd their hands; A visible expression of their great joy, and said, *God save the King*. Heb. *Let the King live*, an usual acclamation at the Coronation of Kings.

But what honour is due to them by the new Testament? The Apostle in one place prophesies of *Perillous times*, and that which made them so, was, That amongst other sins, there should be sinners of the greatest magnitude, *πρόδοτοι, πνευματικοί*, that is, *Traytors, Heady*: And speaking of those in another place, *κυριόκλητοι ὁ δόξας, ὁ βλασφημοῦσιν*. They do despise dominions, speak evil of Dignities, reject not only the Governours, but the government,

2 Chro. 23.
9, 10, 11.

2 Tim. 3. 4

Iude v. 8.

1 Pet. 2. 10. vernment, revile and reproach Magistrates, even subordinate and supreme too, who are dignities, Persons of Honour, and so ought to be esteemed: Therefore in their Epistles, they do put them in mind of that, which they are too apt to forget: *Put them in mind*
 Titus 3. 1. *to be subject to Principalities and Powers:* under which words are comprehended all civil Powers. And who must be remembred of their Duty? the same Apostle tells you, Every soul: *Let every soul be subject*, the holiest, the greatest; as Chrysostome descants, though an Apostle, though an Evangelist, though a Prophet: The Pope too, (as one said well) except he will be excluded out of the number of all souls.

But who are these higher Powers to whom they must be subject? *Kings, and all that are in Authority:* says St. Paul, that
 1 Tim. 2. 2. *is, The supreme and subordinate Magistrate.* says St. Peter, *ἡμεῖς ὑποτάχοντες*,
 1 Pet. 2. 13. *To the King, who is the high, the excellent Authority, and to Governours that are sent by him.*

As

As in nature the Sun is Commander in chief among the Planets, whose light is communicated to them from that body: Thus in body Politick, God hath set Kings, Nobles, Judges, still in a descent, and those powers are of God; so that if there be any fear of God, there will be an honouring of the King, and of those that are sent by him.

1st Pet. 2. 19

REASON I.

Instituta divina; It is Gods Institution, he requires it; Monarchy is the vent to Theocracy, and God himself never instituted any other form then Monarchical. He himself vouchsafed to be King of his people, and gave them first *Moses* as his Viceroy, for he was King in *Jessurun*; and when the people multiplied, and the burden of Government was too heavy for his Shoulders, according to his Father-in-law (*Jethro's* advice) he provided able men, such as feared God, men of truth, hating covetousness,

Deut. 33. 5.

- Exod. 18. 22. ness, to be his Assistants, (as our Judges are the Kings learned Council) to judge the people at all seasons, and God himself avowed his authority, in the just and miraculous punishment of those presumptuous Rebels; so that
- Num. 16. 32. when the Government was Paternal, Patriarchal under a General, their valiant and victorious *Joshua*, yea Judicial under those famous Judges, it was still Monarchical; and therefore in that *afterregnum* you have declared the miserable condition of a State, and People, who live in an Anarchy, every one doing that which was good in their own eyes, *because there was no*
- Jud. 17. 6. *King in Israel*; then must every *Micah* have his Idol, and his Priest too: then shall the most notorious uncleanness and Sodomitical filthiness, be not only committed, but countenanced by a whole Tribe; But afterwards God gave them a radicated succession of Kings, according to his promise; *So that the Scepter departed not from Judah until Shiloh came*, according to that ancient Prophecy; and when he did come, he
- Deut. 17. 14, 15.

he himself was the King of the Jewes, Gen. 49. 20
(though his kingdom was not of this world)
 for he owned Caesar, in working a miracle to pay him Tribute, and his Answer to the captious Question was, *To maintain the civil power, as well as Religion, to render unto Caesar the things that are Caesars, as unto God the things that are Gods;* And his Apostle advises all believing Christians, *to be subject for conscience sake, and for the Lords sake;* so that it must needs be *τῆς θεῆς*, a divine Order or institution. Mat. 22. 21
 Though some object, that St. Peter calls it, *ἀποκρίνῃ νόμῳ*, an Ordinance of man; as if the Magistrate was an humane Creature, and as a King created by man; yet the ready Answer is, Monarchy is *τῆς θεῆς*, *secundum substantiam*: *ἀποκρίνῃ secundum modum & finem*; call'd there an humane Ordinance, not because it was invented by, or hath its Original from men, but because man was the subject of it, humane Affairs the Object, and God as the Author and Efficient, instituted it for the good of mankind; For as our

natural Parents bear the image of Gods power, who are the instruments of our being, & beget us; and our spiritual and ecclesiastical Parents, bear the image of Gods wisdom and knowledge, who are the instruments of our spiritual and wel-being, to teach and instruct us: So our civil Parents, who bear the image of Gods power and authority, are Gods instruments for our civil being, to govern and protect us. In them Gods Sovereign Majesty shineth brightly, in their Crowns and Scepters, the beams of his favour are most apparent; for he investeth them with his robes of Majesty, armeth them with his own sword of Justice, adorneth them with his own Diadem of royal dignity, & graceth them with his own style of Deity: *I have said, ye are gods, and all of you children of the most high*; above all others therefore, we owe duty and respect unto Kings; as here *Danil* did to *Darius*.

P

82.6

H S E.

Nay we have more cause to do it, if we consider what *Darius* was, *Ecclesia inimicus*, *Author perditionis*: He was an heathen Prince, an enemy to Gods Israel, Church and people, he kept the servants of God in captivity: he assum'd unto himself religious Worship, he was the Author (in humane probability) of *Daniels* Destruction, though his Lord advised him to it, yet it was his Law ensnared him, his power condemn'd him, his command cast him into the Den, his signet sealed the stone, and yet *Daniel* honours him, prays for his prosperity here, and eternity of life hereafter.

Religion doth not exempt us from honouring our Superiours, though they be enemies to the Church. Dominion and Sovereignty are the ordinances of God, instituted upon earth by him, as he is the Author of mankind, not as the God and Author of Grace; for
Cyrus

Mat. 22. 21

Cyrus is Gods anointed; even *Pilate* himself hath his power from above: no wrong, no injury can exempt or excuse us from honouring them.

Daniel was injured, was wronged sufficiently, and yet how respective? Infer we then, and conclude hence our Duty, What honour is due to good Kings? If to a heathen, what is due to a Christian King? If to an Enemy of the Church, what to a nursing father of the Church? If to one who assumes religious worship to himself, What to him who is a true Worshipper of God himself? and enjoynes us to worship the God of our Fathers. If to him who is an instrument of our death, what to him who is under God, the greatest Protector of our lives and liberties? under whose government we duly frequent Gods house, and quietly enjoy our own: so that this Scripture is an Argument of no small force, to resolve the consciences of those, that doubt in these dayes, Whether a law-ful Sovereign may be honoured and obeyed

obeyed, if he be an Heretick, (as they call those that are of another opinion) He may, he must, though he be of a false Religion; How much more, when he is of the true, and the King; Our King commands no false Worship, as *Darius* did, but the *Worship of the God of Daniel*, and enjoynes no other worship, then according to his own Laws, the undoubted Register whereof is the sacred word: This honour God himself requires in his Law, Christ in his, the Law of Grace.

Dan. 6. 26

Let us see what the Laws of the Land says to it? Mr. *Henry Bracton*, who lived in the time of King *Henry the third*, saith, *Rex sicut Dei Vicarius & Minister in terrâ potestatem juris habens*, The King is Gods Vice-gerent, and Minister upon earth, having power of the Laws. *Henry the Lord Beaumont* was for his unreverent speeches to King *Edward the second*, commanded out of the Councel house, though it be said therewithal, that he was *juratus de magna & secreto Consilio Regis*.

9. & 10
chap.

¶ lib. Instit.
pag. 7.

Jude 8

2 Tim. 3. 2

Regis, sworn of the great and privy Council of the King ; and our famous Sir *Edward Coke* saith, our Kings were honoured with the stiles, Of *Sovereign Lord*, *Leige Lord*, *Highness*, and *Kingly Highness*, that Grace was attributed to King *Henry* the fourth ; *Excellent Grace*, to King *Henry* the sixth : *Majesty* to King *Henry* the 8th. and since that, the King and Queens *Most Excellent Majesty* ; so that now for those that canonize themselves for Saints, and pretend to have a more excellent spirit then *Daniel*, as attained already to a higher degree and pitch of sanctity and Piety, and yet do speak evil of dignities, revile the Rulers of the people, do prove themselves to be the spawn of those filthy Dreamers and Blaspheemers, having only *μεσπορις οὐραβίας*, a mask and vizor of godliness for their true piety and fidelity to God, ought to be evidenced by their loyalty and honour of their Sovereign, as holy *Daniel* was here, which brings me from the person saluted, to the second part.

Ob-

OBSERVATION II.

2. *The Person saluting, Daniel;* and then, *Gods bests Saints should be the Kings most faithful Subjects.* Daniel was a person of no ordinary rank and quality, of no ordinary size or pitch of Piety; he was prefer'd by three great Monarchs, by *Nebuchadnezzar*, *Belsazzar*, and lastly by *Darius*. He was chief of the *Trium viri* or Presidents; Thus still is unity sought after, as best for Peace in State and Church; and Parity avoided, as tending to Disorder and Confusion in the one, and Schism and Division in the other. Daniel was a rare person, famous, 1. For his Wisdom by a common proverb, *He was set as a pattern thereof in Babylon*: The King of Tyre Ezek 28.3. who thought himself so wise above others, is taunted, *Behold thou art wiser then Daniel.* 2. He was famous for Prayer and Sanctity, and joyned therefore as a fit intercessour with two Worthies, to divert Gods wrath,

Ezek. 14.
14. 26

Wrath ; *Noah a just man and perfect : Job a man perfect and upright, that feared God and eschewed evil : He was greatly beloved of the Lord , as the Angel Gabriel told him ; and unto him did God*

Dan. 9. 23.

make known his will. 3. He was famous too for his Fidelity and Loyalty ; even his enemies gave this testimony of him , That though they sought to find occasion against him , yet they could find none , no subject matter of accusation , no colour or suspicion of negligence or unfaithfulness in him, or his doings. He was faithful to the King in the Affairs of the Kingdom , as he was also to his God : So that persons eminent for their Piety and Holiness, ought to be eminent also for their Loyalty and Faithfulness : Caesar had Saints in his household, who was obedient to him, & to God too, otherwise the great Apostle would not have so lovingly saluted them. Obadiab was a faithful Courtier to wicked King Abab, and yet true to his God , as appears by his affection to the Lords Prophets :

1 Cor. 1.
26

Ne

Nehemiah was faithful to his God, and yet an obedient servant to his master, when Cup-bearer to the great King *Artaxerxes* : So was *Daniel* here in the acknowledgement of Gods miraculous delivery of him, he pleads his own innocency, *Before thee, O King, I have done no hurt.* Gods dearest Saint and servant proves here the best and most faithful Subject. Nehem. 2. 14
Dan. 6. 22

REASON II.

C*hristiana Religio* ; the Honour ; the Credit of our Religion enjoines it ; for our honouring of Magistrates, and obedience to them, must be out of obedience to God, and Conscience of Duty, who hath ordained civil Magistracy, and enjoyed subjection unto it ; for so is the Will of God, that Christians should stop the mouths of Unbelievers, which are opened against our Religion, because of the Professors disobedience to their Rulers. He that truly fears God, the great King of heaven, Titus 3. 1

ven, will cordially and conscionably serve these earthly gods, Kings of the earth; for Conscience (that poor neglected thing) is the strongest rye of Subjects hearts unto their Sovereign, which neither man nor devil is able to dissolve, and will support all loyal hearts erect and unshaken in the greatest storms and confusions: Now the honour of Religion should be very dear to one that feareth God. Let the world say what it will, Religion is a friend to Magistracy, commanding civil Duty by a sacred bond

Eccles. 8. 2. and obligation. *I counsel thee to keep the Kings Commandment, and that in regard of the oath of God; not only out of fear to them, because of their sword, but because of Conscience towards God, and of those vows that*

Rom. 13. 5 are upon us, which obliges to faithfulness. *Those that are faithful to God, I shall expect them to be faithful to me, said the father of Constantine the great:*

Euseb. lib. 2. de vita Constant. Certainly none ought to live so sweetly under the same government, as those that are united in the same faith, and

and cemented together with the same blood of Christ. The Protestants Doctrine alwayes taught, That Religion was an enemy to Rebellion; always cry'd down, (saith Hugo Grotius) *Armatum Evangelium*; always cry'd up, Obedience, Honour and Reverence due to them; teaching good Magistrates must be obey'd as God; those that are bad for God;

N S E.

AND if at this Touch-stone we try those that would have been accounted our modern Saints, by their Loyalty and fidelity, we shall not find this vertue in them: They could not be religious unless they were rebellious; They could not fear God, unless they dishonoured their King; nor obey their heavenly father, unless they disobey'd their earthly: That such counterfeite Saints there was and is: That such a generation, pure in their own eyes, &c. Such spirits that will be under no other Law or Rule, but their

prov. 30. 12

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own

own lusts and interests: That it hath been and is still on working, none can be such a stranger in our Israel as not to know. That roaring and thundering (not only crying) sin, the murder of our late dear and dread Sovereign, had been the greatest Scandal and dishonour to our Religion, had not that glorious Martyr by his royal pen dash'd it out; when he writ, That scarce any one who had been a Beginner, or an active Profecutor of the late Ware against the Church, the Laws and his royal person, either was or is a true Lover, and Embracer, or Pra-
 disse of the Protestant Religion, as it is established in England; which nei-
 ther gives such Rules, or ever before
 set such Examples. Had not our
 gracious Sovereign, who now is, in
 his royal Proclamation declar'd,
 Those that had a hand in that unpara-
 lel'd sin of the greatest magnitude,
 That they were as far from being good
 Protestants, as they were from being
 good Subjects: Thanks to the roy-
 al Pen! True it is, our Adversaries

in both extremes do clip the wings of
 Monarchy: The one denying the
 Kings Supremacy in Causes Ecclesi-
 astical: The other (if their power
 were equal to their Wills) compell-
 ing the royal golden Scepter to bow
 down to the *Scepter of Christ*; and good
 reason if it were so) as they are pleas'd
 to call their classical Consistorian,
 Power and Authority: Of which di-
 scipline one prophesied not amiss;
 when it was newly broach'd in the
 Church, and was commended to the
 liking of another Nation, *Timetur al-
 tera Tyrannis. Novus Pontificatus*, a
 new Popedom was the judgement of
 another; but whosoever peruseth the
 Doctrine of the Church of England,,
 as it is expressed in the 39. Articles,
 and her Discipline as contained in the
 Canons and Constitutions, may with-
 out partiality, conclude, The Pro-
 fessors thereof are the truest, fastest
 friends to Monarchy; amongst whom
 God hath his faithful servants, and
 the King his most loyal Subjects; They
 keeping the good old way; the golden

Act. 37.

Can. 1. 2.

Jer. 6. 16.

mean betwixt Tyranny on the one hand, and Popularity and Pavity on the other. True it is, sometimes conscionable Christians have been falsely accused, as *Daniel* here, for not keeping the Kings Laws, Christ was accounted an enemy to Cæsar, and so his servant *Jeremy* a seeds-man of sedition: *Luther* a Trumpet of rebellion: So *Francis* King of *France* desiring to excuse to the Protestant Princes of *Germany*, his cruel persecution of the *Lutherans* in his Kingdom, wrote to them, That he looked upon them all, as *Anabaptists* and Enemies to civil government, and therefore used such severity against them. This caused *Calvin* to write his Institutions, and elegantly in his Preface to it, repeats the objections, *Sceptra Regum à manibus extorquent, tribunalia judiciorum; omnia precipitant, subvertunt ordines omnes & politicos, pacem & quietem populi perturbant, leges omnes atrogant.* They wrest the Scepter out of the Kings hand, they overturn all Tribunals and Courts of Judicature, confound all humane orders

and

and Societies, disturb the Peace and
 Quiet of the People, and abolish and
 abrogate all Laws. By the spirit of
 Prophecy calculated for our *British*
 Sectaries, but no wayes true of the
Gallicane Hugonots. And sure I am,
 they cannot be accounted or esteem'd
 true Christians, who are for such a li-
 berty, as owes no subjection to Magi-
 strates; We may say to such as Dr.
Barnard hath done before us, *Ubi ti-*
mor mentis, rubeo frontis? Where is
 either Conscience towards God, or
 reverence to his Anointed? *Tertulli-*
ans Apology for the Christians in the
 time of the heathenish persecuting
 Emperors, was, *Nos non sumus Ni-*
griani, nec Cassiani, We are no Tray-
 tors, no Rebels, we fill all your Ci-
 ties, Islands, Towns, yee your Pa-
 lace and Senaté: What were we not
 able to do? If it were not more a-
 greeable to our Religion to be killed,
 then upon any pretence to kill: And
 if these Saints were good Subjects to
 bad Princes, surely it concerns us
 Christians, to shew our Religion to
 C 3 God,

God, by our Loyalty to our Sovereign, who is *Nutritius Ecclesie*, Defender of the Faith, the Preserver of our Peace, who delights in our prosperity, and therefore we should pray for his Safety, as *Daniel* doth for *Darius*, *O King live for ever*: which brings me to the third Salutation it self:

OBSERVATION III.

IT is the duty of a good Subject in his Prayers to desire, and in his actions to endeavour the safety of the King here, and his Salvation hereafter; his temporal prosperity here, and a happy Eternity hereafter: Thus did *Daniel*, here was the tryal of his Worship; he was thought to be a factious man, seditious; but here he shew'd himself a faithful Subject in his Prayers to God for him. The Israelites expressed their affection to *David* their King, in that unnatural rebellion of *Absolons*, they prefer'd his safety before their own, *Thou shalt not go forth*, and gives the reason, *Thou art worth*

worth ten thousand of us, better it were
 that many of us should miscarry, then
 that the light of Israel should be ex-
 tinguished, than that the least hurt
 should befall him, who was the stay
 of them all, in whose safety consisted
 their safety. For as Kings are called
The Anointed of the Lord so the breath
 of our nostrils: Breach is necessary to
 our being and life, so is a King to our
 well-being and preservation of that
 life. It must be acknowledged, that
 the Original of all our happiness is
 from heaven, yet it must be confess-
 ed withal, that the golden pipes through
 which blessings are convey'd to a Na-
 tion or a people, is the Supreme Ma-
 gistrates Government, our peace is
 from his Wisdom, our Plenty from
 our Peace, our Prosperity from our
 Plenty; Our Safety, our very lives
 are by Gods providence whapt up
 in his welfare; whose precious life,
 (as the Orator speaks) is *quædam publica*: Why should there
 be any murmuring or complain-
 ing in our streets for those necessary

Lam. 4. 10.

Taxes, to support his Government, which supports us all, therefore are Kings called *the foundation of the earth*, *Mal. 8. 1.* *ἡ ἀρχὴ τοῦ οὐρανοῦ καὶ τῆς γῆς*, a phrase borrowed from a building, whereunto the Kingdom is compared; for the body Politick is like the body natural, the foundation of it stands upermost. The Prince seems to rest upon the people as the head on the body; but indeed the people do rest upon him, and if it were not for the influence of the Sovereign heads Government, the members of the body politick could not sustain themselves; To conclude this point, The benefit and use of Monarchy and Magistracy, is hyeroglyphically and excellently set forth by the Tree that *Nebuchadnezzar* saw in his *Dan. 4. 10.* *12.* Vision, under which the beasts of the field had shadow, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it; signifying unto us, the dignity of a King, whom God ordains to be a defence to all kind of men, and whose state is profitable to mankind. *Eccl. 10. 14.* *A wise King is the upholder* *398*

ing of the people, and therefore a wise
 people will uphold the King. It is
 recorded in Apocryphal, but the sense
 thereof often taught in canonical
 Scripture: The Reason, *Gratitude*
humana, the Duty of Gratitude per-
 swades unto it; For what is Loyalty?
 but gratitude to Princes, as Religion
 is gratitude to God: it concerns us to
 defend them, who are the Defenders
 of the Faith; to save them, who
 are the breath of so many thousand
 postils: This is but gratitude; we
 rest secure from birds of prey, under
 the Eagles wings, we are kept from
 heats and storms under the shadow of
 these trees; defended from oppressi-
 ons at home, from invasions abroad;
The King by judgement establisheth the
Land: Why should not the Land
 establish his Throne? O let us not be
 like the ungrateful, the murmuring
 Israelites, *Quid nobis cum Davide?*
 What have we to do with this son of
 Jesse? That even when God himself
 was pleas'd to order their civil affairs,
 repined and were not contented even
 when

PROV. 29. 4.

21. 13. 14.

Taxes, to support his Government, which supports us all, therefore are Kings called *the foundation of the earth*, *Mal. 8. 2.* *ſarimū quasi ſarim tū aſū*, a phrase borrowed from a building, whereunto the Kingdom is compared; for the body Politick is like the body natural, the foundation of it ſtands uppermoſt. The Prince ſeems to reſt upon the people as the head on the body; but indeed the people do reſt upon him, and if it were not for the influence of the Sovereign heads Government, the members of the body politick could not ſuſtain themſelves; To conclude this point, The benefit and uſe of Monarchy and Magiſtracy, is hyeroglyphically and excellently ſet forth by the Tree that *Nebuchadnezzar* ſaw in his *Viſion*, *Dan. 4. 10.* *under which the beaſts of the field had ſhadow, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it; ſignifying unto us, the dignity of a King, whom God ordains to be a defence to all kind of men, and whole ſtate is profitable to mankind.* *Eccl. 10. 24.* *A wiſe King is the upholding*

ing of the people, and therefore a wise people will uphold the King. It is recorded in Apocryphal, but the sense thereof often taught in canonical Scripture: The Reason, *Gratitudo humana*, the Duty of Gratitude persuades unto it; For what is Loyalty? but gratitude to Princes, as Religion is gratitude to God: it concerns us to defend them, who are the Defenders of the Faith; to save them, who are the breath of so many thousand posterity: This is but gratitude; we rest secure from birds of prey, under the Eagles wings, we are kept from heats and storms under the shadow of these trees; defended from oppressions at home, from invasions abroad; *The King by judgement establisheth the Land*: Why should not the Land establish his Throne? O let us not be like the ungrateful, the murmuring Israelites, *Quid nobis cum Davide?* What have we to do with this son of Jesse? That even when God himself was pleas'd to order their civil affairs, repined and were not contented even

when

PROV. 29. 4.

27. 13. 14.

when they had Manna as when they wanted it; But I hope we are Christians of a better alloy: It becoms not us of all others to be so injurious to God, who hath selected us out to be a happy people: It becoms us not to be unthankful to our Sovereign, under whom we enjoy those blessings: There is a civil ambition and covetousness in the members of every Kingdom, and each man would devour his brother: Ephraim against

May 9. 21. Manasse and Manasse against Ephraim, and both against Judah, until the kingdom of Israel be laid waste: for in every state there are powerful and poor, the wolf and the sheep, the Lyon and the Lamb, cunning and simple, strong and weak: That the powerful do not oppress the poor, that the crafty do not circumvent the simple, that the strong doth not offer violence to the weak: The reason is, There is a King, otherwise every man would be his own judge, and do that which was right in his own eyes. What then remains, but that our gratitude should

May 9. 21.

Aug 17. 16

should result from all to make our
 happiness compleat: his safety shall
 be dear to us, under whom we en-
 joy Safety: nay more his salvation
 too, under whom we enjoy the means
 of salvation: let us pray then, that he
 may live for ever, have a long and
 prosperous Reign upon earth, a blessed
 end and life everlasting: It was the
 Motto of the Emperour, when he had
 one Crown on the sword, and ano-
 ther Crown upon his head: *Tertiam*
in caelis: the third he had in heaven;
 and the famous Dr. Beasley the great
 Benefactor to the University of Oxford,
 gave for his Armes three Crowns
 with this motto. *Quarta perennis erit*:
 the fourth shall be Eternal. God hath
 honoured our Gracious Sovereign
 with three Crowns here, when God
 is pleased to take off these from his
 Royal head, let us pray that God
 would set on a fourth: (a Crown is
 the Emblem of eternity) a Crown of
 life, an immarcessible, an immortal
 Crown, that he may goe from one
 kingdome to another, from a king-
 dome

dome on earth, that hath been often shaken, to a kingdome in Heaven, that cannot be shaken, that he may be a crown of glory in the hand of the Lord, and a royal Diadem in the hand of our God, *and soe Live for ever.*

In a word, to conclude this poynt I hope we need not much perswasions to the performance of our duty, if we either respect Gods institution or ordinance, the honour and credit of our Religion, or the duty of gratitude for our own safety and preservation: It was Gods promise. *Kings should be nursing Fathers to the Church,* and the Poets calls them, *acquires* ~~not~~ the Shepherds of the people. How should the impotent Child live without a Nurse? The sheep would be a prey to Wolves and Foxes, to Heretickes and Schismatickes, were it not for the Shepherd. That we may sit under the shadow of peace and teach our Children to know the Lord, that the lamps of our lives be not snuffed out with violence, that our devotions be not molested with schismes and factions,

factions, that our temporal estate be kept in liberty, and our spiritual estate improved with piety, let us bless the Kings of Kings for such a King of men, and let us once more pray as *Daniel* did here. *O King Live for ever.*

And now I have done, with this *Loyal Salutation* and *Religious Supplication*, yet something by way of application must be added, that so this Text may be fitted to the business in hand. *Daniels* course in the first place is commended to you (right honourable) or rather you are to be commended for walking in *Daniels* steps and following his Course: He was a Deputy under King *Darius* to the Jewes, so are you under *Carolus secundus* our Gracious Sovereign in these parts. He in his deputation was faithful to God and his Prince too: and let me speak it before all (and without flattery) I never heard you taxed by any (Nobles or Commons) for unfaithfulness, either to your God or to your Sovereign. I shall first therefore drop down the oyle of my Exhortation,

hortation upon your Reverent and
 anient heads, and then upon the
 skirt of your cloathing, all that have
 anything to doe in the weighty affairs
 of this grand Assize, for though all
 be not *Daniels*, prefer'd to the seats
 of Judicature, to sit upon the Bench
 to judge, yet ought they all unani-
 mously to concur, for the producti-
 on and bringing forth of the sacred
 act and child of justice, *that judgement*
may run down as a stream, and right-
eousnes as a mighty water. I shall give
 therefore a word of Exhortation;
 and a word of Caution.

1. A word of Exhortation, to you
 (right Honourable) I need not set
Daniel the President as a pattern be-
 fore you, but your selves to your
 selves: for don at this Assizes, as you
 have done formerly, to doe worthily
 still in this our *Ephraim*. And to that
 end give me leave to use to you those
 lofty and sublime expressions, which
 concern indeed Christ-mistically and
 principally (as all Interpreters agree)
 but *King Solomon* and his Judges, and
 inferiour

inferiour Magistrates literally being
 composed as an Epithalamium, at the
 celebration of the Nuptials, betwixt
 him and Pharaohs daughter, Gird your
 sword upon your thigh; ride prosperously psal. 45. 35
 because of truth, meeknes and righteous-
 nes and your right hand shall teach you
 terrible things; for the Scepter of this
 kingdome is a right Scepter. The quiet
 state of a kingdome standeth not in
 worldly pomp and vanity, but in truth
 meeknes and justice; but oftentimes
 truth & meeknes would be oppressed
 if the sword of justice, was not some-
 times drawn out for their releif, as
 the King therefore hath girded it upon
 your thigh, yet let me tell (your
 honours) the iniquity of the times,
 calls for the unsheathing of it; when
 Gods lawes writ at the first upon Ta-
 bles of stone, are quite ras'd out of
 the fleshly tables of Mens hearts, and
 the lives and conversations of men are
 nothing, but one continued act of re-
 bellion against God, and our duty to
 him, contained in the first Table,
 against man, and our duty to him,
 exprest

express in the second Table, it is high time for you that are keepers of both, to bestirre your selves: Up and be doing as God would *Josbas*, when *Israel* had sinned. The more sinners, the more speed must the Magistrate make, with his sword of justice, to cut off *inmedicabilia vulnera*, those gangred members of the State, that could not or would not be cured without it; upon which sword methinkes I read the Motto, which was engraven upon the sword of *Charles* the great *Utriusque tabule custos Carolus*. *Charles* is Lord Keeper of both Tables: and it is my duty at this time to set an edge on it, that it may be like that, *Romphae bis acuta, non solum illis sed talis penetrans*, like that two edged sword of the Spirit which will pierce, not only with a stroke, but a touch, and how can I better doe it, then by shewing how both tables are broken: The first Table by damned Atheisme, desperate unbeliefe, by the despisers of God and his word, resisting his spirit, neglecting his worship and service
by

by vain imagination, and heretical, ^{Com}
 opinions, by the omission of Gods true
 worship, by the invention of false
 worship. By profanation of Gods, ^{Com}
 ever blessed name, titles and attri-
 butes, By perjury, vain rash mali- ^{Com}
 cious and false swearing: By pro-
 fanation of the Lords Day, by forsak-
 ing and neglecting the assemblies, by
 frequenting unlawful meetings and
 Conventicles, which are against
 Law, denyes the King to be the de-
 fender of the faith. *Unlawful* we may
 call them, the persons frequenting
 them, and even when we are per-
 forming the great act of charity for
 them, *that God would be pleased to bring*
into the way of truth all such as have
erred and are deceived, discharging their
 vollics of bitter malice against us,
 blaspheming God and their King,
 reviling all Rulers Civil and Eccle-
 siastical, all Pastors and Teachers, as
 the grandest Cheaters and Imposers:
Pudet hac opprobria nobis, et dici potuisse,
et non potuisse refelli: Other profane
 persons there are in another extream,
 D converting

B. Andrews converting or rather perverting, *Sabbatum dominici, in Sabbatum asini, vituli, aut Diaboli*; spending the day either
 idly; or wantonly; eating and drinking
 and rising up to play; or lewdly
 in gaming, rioting and drunkenness;
 whereby as one sayes well, God is
 more displeased, and the devil better
 served; then on all the six dayes besides.
 The second table, By subjects disobedience to the Lawes and Magistrates, By servants unfaithfulness to their Masters, By the peoples ingratitude to their Pastors; and by Children dishonouring their Parents: By murder of the heart; envy, hatred and malice; of the tongue, by malediction, commination and detraction; Of the hand, by Man slaughter, wilful Murders, Treasons and Abortions; By Uncleaness of heart, speeches and gestures; By lightness, painted faces, curling and crisping, wanton gestures and dalliances, By Fornication, Adultery, Incest, and unnatural lusts: By sacrifice and inward theft of the heart; By Robbery and Stealing the

open

open Thet of the hand: By lies and
 equivocations; by false Rumors and ⁹ Com
 unjust Accusations; by Lie-tellers and
 truth-Concealers; by those that plead
 in bad causes, register false Aets, and
 suborn false Witnesses; by the dis- ¹⁰ Com
 contented and coveting others Estates
 and Goods; by those Stallions that the
 Prophet speaketh of, who are alwayes
 neighing after their neighbours wives.

Icr. 8 5

Humano capiti cervicem iungere equum.

by those sinful Abals who are sick for
 their Neighbours Vineyard, house or
 lands: so that considering all those
 transgressions of the Law, we have just
 cause to renew the complaint; Help
 Lord, for the golden ceaseth, the faithful ^{psal 12 1}
 fail from among the children of men; we
 need not wonder for some years past,
 great Britain hath been all in black;
 when those grand Scoorges was up-
 on us at one time, the destroying An-
 gel with his sword cutting down Old
 and young in our great and famous
 Cities, the tender mother with the

Rev. 8. 9

Lam. 4

Jer. 8. 6.

Sucking infant, and the sword of an enraged enemy threatening of us at our ports: We have seen the pale and the red horse and their Riders; God grant (for our ingratitude and repining at our plenty, who is now as *Canaan* for fruitfulness, & now for our murmuring at Magistracy when we are as *Salem* for peace, we do not see the black horse with his Rider, and so have our judgement complicated, as sometimes God did upon *Samaria* and *Jerusalem*, which the Prophet *Jeremy* most passionately lamented: To prevent which, you (right honourable) like *Noah*, *Job* and *Daniel*, must stand in the gap, to divert so great wrath: for when mens affections run wilfully in a course of sin, as the horse rusketh into the battle, they ought to be held to their duty by the bridle of the law, which is *divinae cunctationis*, the Judges power and authority, being to settle every man in his regular course of life, and so you become instruments of the King and Kingdoms safety: The famous Chancellor *Fortescue* in that

that excellent Dialogue, informing us, *Imperatoriam maiestatem non solum armis decoratam, sed & legibus oportet esse armatam*; That it concerneth the Imperial Majesty, not only to be guarded with arms, but to be armed with Laws: intimating, that Judges are the Kings guard in times of peace, as Souldiers are in time of Warre; Though we must confess, all sorts of Togats (as well as the long Robe) must and are bound in duty, to be his guard, and of the life guard in time of Rebellion, according to that, *In* Tertul.
lesa Maiestas: reos omnis homo miles est: But in times of Peace Judges are especially; *If they do Justice and judgement, it shall be well with him, and with his Kingdom too, For by them his throne is established.* To all of us it is safety, and to your selves salvation; for where Justice and Judgement is kept, Gods salvation is near: And Justice as it must be executed, so it must be speedily, against those that will not do (obstinate sinners, nor weak offenders) *the Law of the Lord, thy God and the*

² Chron. 7.
17, 18

Esa. 56. 1.

Ezra 7. 16.

King, then Judgement must be executed without delay: Impunity makes such men grow senseless and shameless, connivency is a bad and cruel nurse, it nourishes up sin from a brat to a monster, till it be as strong as Leviathan, that it breaks all hooks of Law, all bonds and cords of Justice, and so brings nothing but a Chaos of disorder and confusion into the Church and Kingdom; therefore it is very dangerous to be prodigal of mercy: a little severity in time, prevents the letting of a greater quantity of blood. And as Justice must be executed speedily, so impartially; *There must be no respect of persons in judgement.* There is but one Law *pro parvo & magno.* The precept and example of him who is both our Saviour and our Judge must be followed. Judge not according to the appearance, but judge righteous judgement; and this will be accounted unto you for righteousness, and to your seed after you.

Deut. 1. 17

John 7. 24

But whilst I plead for justice, do not judge or censure me, as though I were against

Mercy. O Mercy, mercy! the
 choicest Attribute (in respect of us)
 in the King of Kings, and the most re-
 splendent vertue in his Vicegerents
 upon earth: And let mercy and truth
 (as well as justice) alwayes preserve our
 King, and all in authority under him;
 for by it his Throne is upholden. The
 merciful Judge is of Chancellors for-
 tresses opinion, who confessed, *Malem*
revocā viginti facinorosos mortem e va-
dere, quam iustum unum latius condem-
nari: I had rather twenty guilty per-
 sons should escape the stroke of Ju-
 stice; then one innocent should fall by
 it. And amongst guilty persons, it
 must be the Judges discretion, to dis-
 cern who they are that deserve the
 stroke of Justice: The State Apho-
 rism is to punish rather the motion of
 the head, then the actions of the
 hand or foot; the Seducer rather
 then the seduced. *Plus peccat Author*
quam Actor. To spare the silly sheep
 is Mercy, but to spare the Wolfe,
 (though he be in sheeps clothing)
 is cruelty: Judgement and Mercy

Prov 20. 28

10. 9. 11

Forre. Dial
pag 62

Dallin A-
phor

Fleta 1. 2. 3.

must be rightly tempered, yet so, that Mercy do not hinder Judgement, and yet that of the two, Mercy rejoyce against Judgement. And now I have done with the word of exhortation, I proceed to a word of Caution :

Use of
Caution

I. To the Lawyers, *Take heed of Envy and Injury*, which commonly go together : 1. Envy at your Superiors, Gods *Daniels*, who are prefer'd to places of dignity before you, a dangerous sin. It was Envy that threw *Daniel* into the den of Lyons : The Presidents and Princes, out of ambition, could not brook the preferment of such a stranger : *The wicked cannot abide the graces of God in others*, and therefore maliciously slander him with great ingratitude, as if for his Honours confer'd upon him, he returned Contempt and Rebellion. It was Envy in the sons of the Patriarch, that made them so unnatural to their brother : When men are conceited of themselves, they storm that others are prefer'd before them, whereas

we

Dan. 6. 4

verse 13

Gen. 37. 4.

we should conder, that God is the great Master of the Scenes, that presents the world with a new Stage of Acts and Actors; *The Lord maketh poor, and maketh rich, he bringeth low, and lifteth up:* He is no Leveller, he will have some upon the Throne and Seats of Judgement, and we must submit to his over-ruling Providence: The Planets and Stars in the heavens, the brute beast on the earth, and Fishes in the sea, continue all in the same estate wherein they were first created, nor complaining against, or envying one the other: Why should man in honour have no understanding, and be not only like, *but worse than the bruits that perish.* psal 49. 29

2. Take heed of Injury: for my self, *Nemo vestrum mihi injuria cognitus*, I know no hurt by any of your Profession: I know many worthy persons that are grave, honest, learned and religious men, and I hope and pray, that the rest of that noble profession may be so: The way to preserve the decency and gravity of the Law,

Law, is to do nothing of partiality, to
 proceed not according to opinion or
 appearance, but according to Right
 and Justice; in Charity to have re-
 spect unto a poor mans necessity, but
 in point of Justice and Equity, to re-
 gard neither the Power and Author-
 ity of the rich, nor the misery or
 Penury of the Poor, but his Right
 only. A good Lawyer must have an
 heart without affection, an eye with-
 out lust, and a mind without passion,
 otherwise wrong and wrested Judge-
 ment may proceede to the Prejudice
 of the most righteous Cause: And
 if wrong Judgement do proceed
 through your means, you have cause
 to fear the Lyons. But what Lyons?

1. The Kings Throne, like Solomons,
 is supported with Lyons, men of courage,
 who will not be afraid to punish wrong-
 doers; and the Kings wrath is as the
 roaring of a Lyon, a Messenger of death.
 But if you escape these, there are
 others you cannot: The Lyon of the
 Tribe of Judah, who though at his first
 coming was a Lamb, at his second
 will

will be a Lyon, a just Judge, who at
 the general and great Assizes, will
 sit upon his Throne of Judicature,
 where the Charge shall be read, and ^{psal 50 27}
 set in order before you; and if you be
 there found guilty, and have the sen-
 tence passed on you, *no maledict*, de-
 livered up to the Executioner; *Car-*
nifex ira divina, that roaring Lyon,
 that goes about here daily seeking whom
 he may devour, but there shall actu-
 ally devour, but not absolutely de-
 stroy to all eternity. If there be any
 that forget God, or his Justice, let
 them consider this, *Let he tear them*
in pieces, when there is none to deliver
them.

2. To the Jurors: Take heed of ri-
 merity or partiality. The lives and
 goods of men are refer'd to your dis-
 cretion and honesty. *Darius* was
 much to blame, for rashly conde-
 scending to *Daniel's* Destruction. *D-*
vid was too hasty to give *Achitophel's*
 goods upon his servant *Ziba's* forced
 and false accusations; you bind your-
 selves to God by an oath, and there-
 fore

^{2 Sam 16 7}

fore you must deal as in his sight ; you have a Rule to walk by, *Mulum Magistratum*, the Laws of the Land ; you have the Interpreters of these Laws, *Leges loquentes*, the honourable Judges and learned Counsellors, to direct you in this way ; you cannot plead *ignorantiam juris*, the ignorance of the Law for an excuse ; and if you remember your oath, and set the fear of God before your eyes, it will make you bold as a Lyon to do justly. I Lib. 3. have read in Cokes Institures, That none should be returned as Jurors, but honest and good men, of good degree and quality, substantial persons for Estates and Ability, such as need not be afraid to speak their conscience and do justice, nor yet to stand in need to be brib'd, to wrong their conscience and pervert Justice : which crooked paths that you may decline, weigh all things with judgement and deliberation in *statera legis*, & *trutina conscientie*, lingua calamum in corde tingentes, in the ballance of the Law, Scales of the Sanctuary, and the Court of your own conscience :
 Let

Let not the pen of your tongue utter any thing, before it hath been dipt in the ink of your heart. The punishment of Perjury in Jurors for a false Verdict, (if it be inflicted) is severe by the common Law, but the punishment due to it by Gods Law, is far greater, *Pejuria poena humana dedecus, divina exitium*; with man it is usually disgrace, but with God destruction and everlasting confusion of face, such an expectation must be, as the Apostle saith, *πίστις ἐν δόξῃ ἰσχυρῇ*, a fearful expectation of Judgement: I beseech you therefore in the fear of God, to consider, that sincerity is the Attribute of the oath of God; Remember his eye (*ὁ οὐρανὸς ὁρᾷ*) is upon you; an Act of Justice is a service acceptable unto him; Do your parts, God will not be wanting in his: when the great Assizes of the world shall be kept, *That which you have done in secret for him, shall be rewarded openly.*

Heb. 10. 37
21

Mat. 6. 6.

3. To Accusers and Witnesses, to joyn you both together, Take heed of Perjury,

Perjury, Remember *Daniels* false accusers escaped not the punishment: The *Lyons* mouths that God shut for the preservation of his innocent servant, he opened for the destruction of his malicious enemies: Here was *Lex talionis* on Gods part: Thus did their mischiefs return upon their own pate, they sunk down in the pit that they had made: The Lord is known by the judgement which he executeth, when the wicked is snared in the work of their own hands. Thus are all Gods Creatures his hoast to do his Will for reward or punishment: Innocency finds protection with savage *Lyons*, when the guilty find their ruine and destruction. I might give you many examples of this nature, I shall but mention one. *Narcissus* that famous Bishop of *Jerusalem*, who was an austere man, and of upright life and conversation, was falsely accused by three debauched persons (that feared to suffer justly for their misdemeanors by his authority) to be guilty of some great crime notorious and capital; and to persuade

Dan. 6 24.

psal 7 15

& 9. 15, 16

Euseb. Ecc.
hisor.

swade the people (who had a great respect for the good Bishop) the sooner to believe it; they endeavoured to confirm their forged accusation with oaths and strange imprecations upon themselves. The first, *If I lye, let me turn to ashes.* The second, *If I report not the truth, let me be tormented and pine away with some lingering disease.* The third, *If I bear false witness, let me be smitten with blindness.* The good man was sore troubled at his aspersions unjustly cast upon him, that he retired himself, and lived obscurely for many years. But observe how God clear'd the innocency of his faithful servant, and catch'd those Conspirators, bringing the same curses upon them that they had imprecated upon themselves: A small spark fell in the night upon the house of the first, which broke out into such a fearful flame and fire, as consum'd himself, house and family to ashes. A most filthy disease cers'd upon the body of the second, which miserably torment-ed him, and put a period to his miserable

miserable and wretched life: The third seeing the terrible end of the two former his lewd companions, and being convinced of the sin, freely confessed unto all their compacted combination and conspiracy against that holy man, and did soe afflict himselfe with penitential sorrow, and shed such rivers of tears; that he lost his sight, and soe in mercy escap'd eternal, though not temporal judgement; was judged chastised here of the Lord, that he might not be condemned with the world. *exempla tristia sed salubria*: sad examples, yet

1^a Cor 11.

32.

very useful and instructive. These may astonish all false accusers, and witnesses, perjured persons, These may strike with terrour the profanest sinner, suborners, Knights of the post, (as they call them) and like the body of *Amasa* wallowing in his blood, make them stand still at these gashly sights in the midway, and stop them in their course of sin; yon know the false witnesse by Gods law, is to

Deut. 19.

16

be punished *lege talionis*. Thou shalt do to him as he thought to have done to his brother

brother. By mans Law, before the conquest, it was punished sometimes by death, sometimes by banishment, and sometimes by corporal punishment. Coke: Justice: lib. 3: c. 74: 1 Afterward it came to fine and ranfome, and never after to bear testimony. *Atrax injuria est qua omnium nobilium amissionem confert.*

An hainous offence certainly that was punished with the loss of all moveables. Fleta: lib. 2: cap: 12: 1 It is good to remember mans, but much more Gods judgement; for as the Apostle speaketh, *Knowing these terrors of the Lord, we seek to persuade men.* 2. Cor. 5: 11

4. And lastly, To all in general: As we tender the safety of our King, and the prosperity of the kingdome, Let us all take heed of Iniquity, especially of those crying sins which of late years have reigned in this land, damnd Atheism prodigious intemperance, notorious uncleanness, Luciferian pride, bloody oaths, and treacherous combination and conspiracy, not only against the supreme Magistrate, but the subordinate, such as

E

Daniel,

Daniel, for which God hath had a
 controverſie with this land, and hath
 already ſmitten us: The ſins of the
 body of the people hath an influence
 of the Sovereign head: *For the trans-*
grefſions of the Land many are the Prin-
ces thereof. Good King *Jofiah* died in
 peace with God, tho ſlain by the ſword
 of an enemy in the bloody field of
Megiddo, and then was lamentation made
 for his fall, by vertue of an ordinance
 in *Israel*. And ſure I am, we have
 great cauſe annually to renew our ſad
 lamentation for the untimely fall of
 our good *Jofiah*, not only our Pro-
 phets and our Priests, but our ſinging
 men and ſinging women, (thoſe who
 are moſt addicted to mirth and mu-
 ſick) *With a Wee unto us that we have*
ſinned. But it concerns us now to bleſs
 God for his mercy reſtored unto us,
 that Wiſdom and the true Religion,
 (yea Juſtice and Judgement) doth
 now again cry in the chief places of
 concourſe, *in the opening of the gates,*
that in the City ſhe utters her words. Let
 us bleſs him likewise for his govern-
 ment,

Jer: 22. 5.

2 Chro
35. 25.

Lam: 5. 16.

Pro: 1. 21.

ment: Who upholds it, and to our
Hallelujahs, to matter of gratulation
 and rejoycing, let us all joyn. *Hosanna*
 to matter of supplications and
 prayer for our dear and dread So-
 veraign, as here *Daniel* did for the great
Babylon: So shall we end as we begun
 shall we pray as the Syriack Poet for
 his decessant the great *Augustus*. *Scimus*
in celum redit iurare, diuque latet in
caelis populus Britannico. Give him a
 long life here O Lord, to reign over
 his British Subjects: before thou give
 est him everlasting life, to reign here-
 after with thy glorious Saints. Or
 shall we offer our united devotions,
 as *Tertullian* in his apology informs us,
 the Primitive Christians did for the
Roman Emperors that God would
 give him: *Regnum tutum, vitam pro-*
lixam, Senatum fidelem, exercitum for-
tem, populum probum & orbem quietum.
 a safe Empire, a long Life, a fai-
 ful Councel, valiant Armies, an o-
 bedient People and a quiet world:
 say more; Give me leave to turn an
 ancient prophecy into a Prayer. The
 Prophecy

Prophecy was. The Scepter should not
depart from Judah, until Shiloh came,
and the Prayer is: Lord (if it be thy
blessed will) let not the Scepter of these
Kingdomes depart from our gracious So-
veraign and his Line, till Shiloh come
again: And now Lord establish his throne
by righteousness here, Exalt his Crown
with honour, his Scepter with power,
preserve his person that he may live in
safety here, and crown him with thy
salvation hereafter, that so he may live
for ever: And Let all the people say
Amen, Amen.

FINIS.

to the Bishop of the See of London, and the learned
 The POSTSCRIPT

Pro captis Lectoris habent Jussum libelli

ing the same with it.

I had no sooner (in *vitae officio*)

appear'd in the Pulpit, and the Ser-

mon after that desired to be published

but some of my good friends inform-

med me of some learned Genforlpt

who presently judg'd me *Orimalism*

ling uarbo rudem: To whom I reply,

with the great Doctor of the Gentiles

We know but in part, &c. and in the

Church had rather speak five words,

with my understanding, than by my

voice I may teach others also, than ten

thousand words also in an unknown

tongue: Give me leave therefore to

propound three Queries to the Super-

cilious Aristarchus, the conceited Gno-

stiek, and backbiting Zoilus.

1. Whether, this Salvation, O

King live for ever, and that, God save

the King, be not Synonima's?

2. Whether our English Transla-

tion be not authentick, and according

(54)

to the Septuaginta, and the learned
Doctor *Walsingham* (our late Lord Bishop
of *Chester*) *παραφραση* The Syriack,
Chaldean, and Hebrew languages bea-
ring the same sense with it. O King
for ever Amen. 41) 22000 on Bar I
-132 9) Whether *Abraham* wrote this
book or no is in the Syriack, another
part that concerned the affairs that
fell under the *Assyrian* Monarchy in
the Chaldean tongue; and the third
part which concerned the Jews in
their own native tongue, the Hebrew &

voice I may teach others also, than can
with my *unprofitable* by my
Church had *unprofitable* *idols*, &
We know but in part, &c. and in the 1 Cor 13

stick, and packing Zeilus.
 citious Affluence, the concealed Gro-
 pound three Quaries to the super-
 tongue. Give me leave therefore to
 stand words also in an unknown

Whether, this Salvation, O
 for ever, and that, God have
 be not Synonym's?

tion de nos antennes, et secondar-



